

# A LITTLE

TREATISE CONCERNING  
TRIAL OF SPIRITS:

TAKEN FOR THE MOST

part out of the Works of the R.F.

ROBERT PARSONS,

of the Societie of

*John* LEVEL *Beckford*

WHEREVNTO IS ADDED

a Comparison of a true Roman Ca-

*tholike with a Protestant, wher-*

by may bee discouered the

*differences of their*

*Spirits.*

With an Appendix taken out of a  
*later Writer.*

*My dearest belov'd not every Spirit, but  
proove the Spirits if they be of God, because  
many false Prophets are gone out into the  
world. 1. Ioh. 4. 1.*

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**COMPARISON OF A  
TRUE ROMAN CATHO-**

**LIKE WITH A PROTESTANT,**  
whereby may be discoursed the diffe-

*rence of their Spirits, not only in things  
belonging to faith and beleefe, but also  
concerning their liues, conuersation*

*and manners: taken out of a more  
simple discourse of this subiect,*

*made by that worthy and reue-*

*rend Father, F. Parsons, in*

*the 20. Chapter of his Ex-*

*amen of Fox his Ca-*

*techer, the last five*

*Moneths.*

**I** **A** **S** **T** the Roman Catholike A com-  
**F** **S** (whom Fox calleth Papist) rou- parison  
**C** **H** (whom Fox calleth Papist) rou- of a true  
ching matters of Faith and be- Roman  
leefe, composeth himselfe to that humi- Catho-  
litic, as whether he bee learned or vn- like with  
learned, or what arguments soeuer hee a Prote-  
hath on the one or other side: yet pre- stantin  
sumeth hee to determine nothing of matter of  
himselfe, but remitteth that determi- doctrine.  
nation (if any thing be doubtfull or  
yndetermined) vnto the iudgement

**A**

**and**

*The difference betwene a Catholike*

and decree of the vniuersall Church, and Gouvernours thereof. And hence proceedeth the agreements and vnitie of Faith, which they haue held and conserued in so large a body, for so many ages, as haue passed since Christ and his Apostles. Whereas Protestants in this behalfe following another Spirit of selfe-will, and selfe judgement, and loosing the raynes of libertie to the pregnancie of each mans wit, doe hold and determine what their owne judgements for the time doe thinke to bee true, or most probable, and are subject to no authoritie in this behalfe, but to their owne Spirit; which is variable, according to the varietie of arguments and probabilities that doe occurre. And hereof doe ensue the great varietie of sects and opinions among them, euen in this one age since they began, as you may see by that which is set downe in the third and seuenteenth Chapters of the fourth part of the three Conversions of England.

Next to this, for so much as appertaineth to life and actions; the Catholike man holdeth that wee can doe nothing

thing at all of our selues, no not so much as to thinke a good thought, but we must be preuented and assisted by Gods holy grace, as may bee shewed out of the Councell of Trent, which *Concil.* teacheth with Saint *Paul*, that our suf- *Trid. Sess.* ficiencie is of Christ; yet is the force of *6. cap. 16.* this grace so tempered notwithstanding, as it vseth no violence, nor excludeth the free concurrence of mans wil, preuented and stirred vp by the foresaid grace of our Sauour, and motion of the holy Ghost: So as freely by this helpe, we yeeld to the said good motions, and doe beleue in God, and his promises: and this act of Faith (as you may learne out of the said Councel) is *Sess. 6. c. 8.* the first foundation and root of all our justification: but yet not sufficient of it selfe, except Charitie and Hope (two other Theologicall vertues) doe accompany the same; so as we doe both loue and hope in him, in whom we beleue. And out of these, and by direction of these, doe flow againe other Christian vertues, called morall; for that they appertaine to the direction of life and manners, which vertues doe

*The difference between a Catholike*

External  
actions  
flowing  
of inter-  
nall ver-  
tues.

consist principally in the inward habits and actes of the mind, and from thence doe proceede to the externall actions and operations, whereby wee exercise our selues in keeping Gods Commandements, and exercising workes of pietie toward our neighbour, as cloathing the naked, feeding the hungry, visiting the sicke, and the like. In workes of deuotion in like maner, as singing, and praying to God, kneeling, knocking our breasts, mortifying our bodies, by fasting, watching, and other such like. All which exteriour actions are so farre forth commendable and meritorious, as they proceed from the inward vertues and motions of Gods Spirit.

S. Tho. 1.  
2. q. 30.  
art. 4.

And albeit (as Saint *Thomas* saith) these exteriour actes doe adde nothing in substantiall goodnesse to the inward acts, but haue their merit from thence; yet, for that man consisteth both of spirit and flesh, it was reason that hee should bee bound to honor God with both, that is to say, both with inward acts of vertue, proceeding from Gods grace and motion, and with outward vertuous actes, testifying the inward, where-

whereby wee see what an excellent Christian Common-wealth the Catholike Religion doth appoint, if it were executed according to her doctrine, to wit, that all mens minds should be replenished with all sort of vertues, towards both God & our neighbor, and that their actions should be full of all righteousness, pietie and charitie in exteriour behauiour, so as neither in thought, word, nor deede they should offend either of them both. And thus much for the Catholike man, concerning his actions, life and manners.

But this Catholike Religion doth not stay heere, nor teach onely in generall what actions a Christian man should haue, and from what internall principles of grace and vertue they should flow, but doth offer vs diuers particular means also how to procure, The Ca- and conserue, and increase this grace, tholike doctrine of seven Sacra- which is the fountaine of al goodnesse: for first, it exhibith vnto vs, besides all other meanes of prayer, and parti- ments, cular indeauours of our part, seven ge- and their nerall meanes and instruments left vs vnto that purpose, by the institution of



*The difference betweene a Catholike*

Christ himselfe, which are seuen Sacraments, that being receiued with due disposition of the receiuer, doe alwaies bring grace by the vertue and force of Christs merit and institution, without dependance of the merit, or demerit of the Minister that administreth them. By vse of which Sacraments, infinite grace is deriued daily by Christ our Sauiour vnto his Church, and particular members thereof, in euery state and degree of men.

Moreouer, Catholike Religion not contented with these generalities, doth come yet more in particular to frame direct, and helpe a Christian man in the way of his saluation, euen from the first houre of his birth in Christ, vntill his soule, departing from this world, be rendered vp againe into his Creators hands. For first, he hauing all his sins forgiuen clearely and freely by the grace of Christ receiued in *Baptisme*, hee is strengthened to the fight and course of a true Christian life, by the Sacrament of *Confirmation*, and imposition of hands: his soule also is fed, and nourished spiritually, by the sacred food

The particular direction of a Christian man from his Baptisme vntill his death, by helpe of diuers Sacraments. *Baptisme.* *Confirmation.*

food of our Saujours bodie in the *Eucharist*,  
*charist*: two seuerall states of Christian  
life are peculiarly assisted with grace of  
two particular Sacraments, Priests and  
Clergie-men by the Sacrament of *Holy Or-*  
*ly Orders*; and married people by the *der.*  
Sacrament of *Matrimony*. And for *Marriage.*  
that in this large race and course of life  
(as Saint *Paul* calleth it) we often fall  
and offend God by reason of our infir-  
mitie; there is a most soueraigne Sa-  
crament of *Penance*, for remedie here- *Penance.*  
of appointed by our prouident Sau-  
our, founded in the merits of his sacred  
Passion, called *Secunda tabula post nau-* *Hier. in*  
*fragium*, by holy Fathers, that is, the *cap. 3. Esa.*  
second table or planke, whereon wee *& 17. ad*  
may lay hands, and escape drowning, *Demetr.*  
after the shipwracke of our pardon, *Pacian. ep.*  
grace and justification received in our *1. ad Sym-*  
*pron.*  
*Baptisme*, which was the first table: by  
which second table of *Penance*, all sorts  
may rise againe how often soeuer they  
fall; which Sacrament consisteth of  
three parts, sorrow for our sinnes, and *contrition*  
confessing the same, for the remission *Confession*  
of the guilt, and some kinde of satisfac- *Satisfa-*  
tion on our behalfe, for remouing the *ction.*

*The difference betwene a Catholike*

temporall punishment remaining: the true vse whereof bringeth such exceeding helpe and comfort to a Christian soule, as it is vnspeakable. For that by the first two parts a man is oft brought sweetly to sorrow for his sins, to thinke vpon them, to detest them, aske pardon of God for them, to make new purposes of better life for the time to come, to examine his conscience more particularly, and other such heavenly effects as no man can tell the comfort thereof, but he that receiueth them.

**The  
force of  
Satisfac-  
tion.**

By the third part also, which is *Satisfaction*, though a man performe neuer so little thereof in this life, yet doth it greatly auaike him, not onely in respect of the grateful acceptation thereof at Gods hands, for that it commeth freely of his owne good will, but also for that it humbleth euen the proudest minde in the sight of almighty God: it restraineth also greatly our wicked appetites from sin for the time to come, when we know wee must giue a particular account, and satisfie also for our sensualities somewhat euen in this world. And finally, it is the very chiefe

finew

*And a Protestant Spirit.*

finew of Christian conuersation and behaviour one towards another : for when the rich man knoweth (for example sake) that he must satisfie one way or another, and be bound by his ghostly father to make restitution so farre, as hee is able, of whatsoever hee hath wrongfully taken from the poor, when the poore also are taught that they must doe the like towards the rich, the sonne towards his father, the seruant towards his master, if hee haue deceiued him; when the murmurer in like manner knoweth that he must make actuall restitution of same (if he haue defamed any) this Catholike doctrine, I say, and practise, must needs be a strong hedge to all vertuous and pious conuersation among men, that beleeeue and follow the same.

And finally, not to passe to more particularities, whereas Catholike doctrine teacheth vs, that all or most disorders of this life in a sensuall man (to omit the infirmities of our higher powers in like manner) doe proceede originally from the fountaine of *Concupiscence*, and law of the flesh remaining

The war  
of Con-  
cupiscēce  
and helpe  
of Gods  
grace for  
the same.

ning in vs after our baptisme, and, *ad certamen*, as holy Fathers do tearme it, that is to say, for our conflict and combat, to the end our life may be a true warfare, as the holy Scripture calleth it.

This Concupiscence, I say, or sensuall motion, being the ground of our temptations, though it be not sinne of it selfe, except we consent vnto it, yet is shee busie in stirring vs daily to wickednesse; as a Christian mans principall exercise, and diligence, ought to be in resisting her, which he may doe by the helpe and assistance of Christs grace, (merited by his sacred Passion) where in he extinguished the guilt of this originall corruption, though hee left still the sting and prouocation for our greater merit, and continuall victory by his holy grace, in them that will strive and fight, as they may and ought to doe.

But yet, for that this fight is cumbersome, and fastidious in it selfe, and deadly also to many, that suffer themselves to be overcome; the Catholike Religion doth teach a man how he shal fight in this conflict, what armes, and defence he may vse in particular to defend



send himseffe, and to gaine victorie.  
And to this head or branch are rediged  
all our spirituall bookes and volumes  
about mortification, as well of our wil,  
judgement, and affections of minde,  
as all other parts also of our inferiour  
sensualitie, to wit, how you may resist  
this and that temptation, what preuen-  
tion you may make, what bulwarke  
you may raise, what defence you may  
rest vpon, wherein do enter all particular  
directiōs, of fasting, prayer, watching,  
haire-cloath, lying on the ground, and  
other bodily afflictions so much vsed  
by olde Saints, and may bee vsed al-  
so now by all (if they will) for gaining  
of this important victorie: there en-  
treth also among other defences, that  
great and soueraigne remedie of flying  
the world wholly, and retyring to the  
port of a religious life, for such as o-  
therwise see themselves either weake,  
or in danger to bee wholly ouercome  
by this venimous beast of Concupi-  
scence, or else doe desire to merit more  
aboundantly at Gods hands, by offer-  
ring themselves wholly and entirely to  
his seruice, and to the more neere imi-  
tation

*The difference betwene a Catholike*

tation of their Lord and Sauour. By all which helps, assistances, and directions deliuered in this behalfe by Catholike doctrine, to euery mans state and degree of life, a Catholike Christian passeth on more securely during his life, and at his last going out of this world, receiueth finally the grace and comfort of the last Sacrament of *Extreme unction*, instituted by Christ, and recommended vnto vs by Saint *James* his Apostle; and from thence passeth to receiue that eternall joy and kingdom at his Sauours hands, which hee hath prepared for them that belecue in him, and strue and fight for him in this life against sinne and iniquitie.

*Extreme unction.*  
*James 5.*

And thus haue we described briefly, but seriously and truely, the state and condition of a Roman Catholike man, to oppose the same against a ridiculous vaine definition, or rather fiction of *IOHN FOX*. But now if wee would paragon the same with the Protestants Doctrine and practise, in all these points before mentioned, we shal quickly see the difference. And as for the first point of all, concerning Faith and

and beleefe in generall; the difference is so palpably set downe in that which hath bin already said, as it is needlesse to say any more.

In the second point concerning the inward principles of our outward actions: truth it is, that they agree with vs in somewhat, to wit, that all good commeth originally from Gods holy grace and motion; but presently they disagree againe, for that they hold our grace of Iustification to be no inherent qualitie, but onely an externall imputation, and that Gods motion to our minde is such, as it excludeth wholly all concurrence and cooperation of our Free-will, whereby they cut off at one blow, all endeauours of our part to do any goodnesse at all, and leave vs as a stone or blocke to be moued by God onely, whereof also ensueth, that hee must needs be author of our sins, and other blasphemies, and infinite inconueniences, not only in matter of Faith, but in life and actions also; for that this principle being once received, that our Free-will, though it be prevented; moued and strengthened by Gods grace,

The comparison of the foresaid Catho-like doctrine, with that of the Protestants.

grace, can doe nothing at all, nor coo-  
perate to any good worke, or resist any  
euill: who will haue care afterward to  
endeauour, labour, strue, or wearie  
himselfe about any thing that is diffi-  
cult, or displeasent vnto him?

Next to this, concerning the vertues  
Theologicall, of Faith, Hope and Cha-  
rity, Protestants are content with Faith  
only to our justification, as you see by  
Hex. p. 22
cap. pro  
sed,
*John Fox*, who saith that the Scriptures  
doe expressly exclude both Hope and  
Charitie. And albeit some other of his  
sect will seeme to couer the matter, by  
saying, that Hope and Charitie do fol-  
low Faith as fruits thereof, if it be true  
Faith; yet in practise is there no man of  
the indeed, that will permit his faith to  
this triall: but whether he haue these  
fruits or noe, he will defend his faith to  
be good, and that himselfe is justified  
thereby. So as from hence you see an-  
other gappe opened to all presumpti-  
on and liberty of life: for howsoeuer a  
Protestant liueth, yet will he not yeeld  
thereby that his faith is nought (and  
indeed the argument inforceth it not)  
and then followeth it, that his faith be-  
ing

ing good, hee is justified, and consequently, howsoever he live, yet is hee a just man, and who will trouble himselfe with the labour of a good life, if beleevuing onely be sufficient. And this for internall vertues.

But as for externall actions, even those of the Law and ten Commandments commanded by Christ himselfe, Fox dorideth them in our people, as may be seene in his Definition, and requireth onely two exteriour actions in his people, to wit, *Baptizing* and supping, or celebrating the *Lords Supper*, for all other matters, hee saith, no one thing is necessary for the exercise of his new Gospell, or to make a perfect Christian after his definition. So as if you lay before you two sorts of people, the one labouring and wholly occupying themselves in all godly life,

*fructificantes in omni bono opere*, fructifying in all good workes (as the Apostles words are, who also in the same place calleth this worke, The true wisdom and right vnderstanding of Gods heavenly will, and worthie walking before him :) you may behold, I say, the

*Coloss. 1. vers. 10.*



The con-  
tinuall  
exercises  
of Catho-  
likes in  
good  
workes.

the one sort of these people, which *Fox* calleth Papists, not onely endued with inward good desires, but externally also busied altogether in good deeds, shewing the same by the fruits of their inward vertues, to wit, in building of Churches, Hospitals, Monasteries, Colledges, giuing almes, maintaining Orphanes, Widdowes and Pupills, receiuing Pilgrimes, and other such Christian exercises; as also meeting at Churches, praying on their knees, sighing and sobbing for their sinnes, and confessing the same to Gods substitute, to wit, their ghostly father, asking pardon also of their neighbours, and making restitution, if any thing with euill conscience they haue taken or withholden, &c. Whiles in the meane space, the other sort accounted Saints of the new making by *Fox*, doe walke vp and downe, talking of their beleefe, but lay their hands vpon no good external worke at all by obligation, if wee beleeue *Fox*, except onely the *Lords Supper*, nor is it incident to their vocation. And hereby also may we consider, how great a difference there is betweene these

these two sorts of people in a Common-wealth, where they liue together, and what an infinite gate is laid open by this loosse new doctrine, to idlenes and lasie behauour in Christian conuersion, quite opposite not onely to the doctrine and practise of ancient Fathers, and the Primitiue Church, but to the whole course of Scriptures, in like manner, which euery where doe inculcate with all sollicitude, the continual performanee of externall good works, and that thereby indeed true Christians are knowne, in exercising themselves in Christs Cōmandements.

And as for Sacraments, which according to our doctrine, are heavenly conduites and most excellent instruments, appointed by God, for deriuing of grace vnto vs in euery state and condition of Christian men; these fellowes doe first cut off five of the seven, and the other two they doe so weaken and debase, as they are scarce worthy the receiuing: for they doe not hold, that either their *Baptisme*, or the *Lords Supper*, doth giue any grace at all to him that receiueth them, though hee pre-

The difference about Sacraments and effects thereof

pare himselfe neuer so well thereunto, but onely that they are certaine signes of their election & justification, which signes notwithstanding, having no more certaintie in them, then themselves list to apprehend by their special faith, concerning their owne justification, and the matter standing in their owne hands to shew themselves justified, when they will; by these signes it seemeth indeed to be a very jest or comedie, but yet breaketh down a maine bank of Christiã discipline, care & sollicitude, that is to be seene in our men, when they receiue any Sacrament, for that beleeuing (as Catholique Faith reacheth them) that all Sacraments bring grace to them, that receiue them with due preparation, and of their own part, put no let by their indisposition; they doe labour and endeauour to prepare themselves worthily, to the said receiuing therof, by Penance, Fasting, Prayer, Almes-deeds, and other like holy endeauours, assuring themselves also on the contrary side, that negligent receiuing of Sacraments doth not onely not bring grace, but encreaseth rather

The different  
preparation  
to  
receiue  
Sacraments.

ther their owne offence. So as this preparation of Catholike people to the receiuing of Sacraments, is a continuall kinde of spurre to good purposes, vertue and renouation of life: whereas this other sort of good fellowes, perswading themselues that their Sacraments are onely bare signes of things already past; and as it were, a continuall representation of justification already receiued, there needeth not any such laborious indeauour for due preparation, nor yet care or sollicitude of life or manners; for that already they haue the thing, which they desire, and that those are but signes, tokens and testimonies that they haue receiued it indeed, which yet, as I said, hath no more assurance, then euery mans owne perswasion and apprehension will afford.

Lastly, concerning the foresaid fountaine of temptation in our flesh and sensualitie, called *Concupiscence*: they differ from vs in two essentiall points: first, that they hold this concupiscence, not for a tempter onely, but rather for a conqueror, for so much as

B 2

they

The difference  
about  
mortify-  
ing and  
resisting  
of our  
Concu-  
piscence.

they teach that every motion of her to sensualitie in vs, is a sinne, whether it bee yeelded vnto by our will or noe. The second point following necessarily of this first, is, that all resistance of our part to the motions of this concupiscence, is either needlesse or bootlesse; for that the motion it selfe being sinne without our consent, it followeth consequently, that the matter is not remediable by our endeauours; and heere now breaketh in a whole sea of disorders to Christian life, for that supposing first, that which is most true, that every Christian man hath this assault of concupiscence within him; and secondly, by this new doctrine, that no man can auoid to sinne thereby vpon every motion that is offered, what needeth, or what auaieth any resistance of ours, or any conflict to the contrary? sinne it is, though we resist neuer so much, and but sinne it is, if we yeelde. And seeing that by another principle of this new doctrine, all finnes are equally mortall, what is gained by struing, or what is lost by yeelding? And to what end are all those large Treasuries



ses of ancient Fathers, about fighting against this concupiscence, and mortification of her appetites and motions? What doe auaille all their exhortations to this purpose, as also those of the Scriptures, to continencie, chastitie, virginitie, abstinence, sobrietie, and other like vertues; for so much as euery first motion of our concupiscence to the contrary (which first motion wee cannot auoid) is sin in it selfe, to what purpose (I say) are we perswaded and animated, to fight and strue against this enemy, seeing there is no hope of victorie, but that at euery blow shee conquereth and overthroweth vs, as the Protestants teach?

Wherefore to proceed no further in this comparison, you may easily by this, that is said, consider the differences betweene these two people, and in particular, you may with griefe and teares contemplate among other points, five generall inundations of loosenesse and wicked liberty, brought into Christian conuersation, by the foresaid five principles of these mens doctrine, to wit: First, in taking away wholly all con-

Five principal inundations of licentiousnesse, brought in by Protestants doctrine.

B 3 assurance,

currence, and good endeauors of mans will to any vertuous action whatsoeuer, though neuer so much preuented or assisted by the helpe of Gods grace.

- 2 Secondly, in ascribing all justificatiō to onely Faith, and thereby moouing the concurrence of Hope, Charitie, Piety,
- 3 Deuotion, and other vertues. Thirdly, in disgracing and denying the necessity of the exercise of externall good workes, proceeding from those internall vertues, and commended vnto vs to walke therein. Fourthly, in debasing the force, dignity, and number of Sacraments, appointed for instruments and conduites of Gods holy grace vnto all sorts of men. And lastly, in attributing a kingdome of sinne irresistible to our concupiscence, in fauour of temptations and sensuall motions, and discomforting thereby all people from fighting against the same.
- 4
- 5

Which five principles being well weighed & considered, together with the practise and successe that haue ensued vpon them throughout Christendome, where this new doctrine hath preuailed; no indifferent man can bee

so simple, but that he will easily discover the true difference betweene these two people, and their Religions; as also betweene Fox his lying fond Definition of a Catholike, and this our Description of Catholikes & Protestants, containing the most substantiall points of Faith, and life, both of the one and the other.

AN ADDITION MADE  
by the Collector.

NOW because I have mentioned I O H N F O X, I would desire thee (good Reader) to reade that learned Treatise of Three Conversions, especially the third part, wherein I O H N F O X his booke of Martyrs (so called) is particularly examined and confuted, where thou mayest clearly descrie the erroneous and false spirit of the Protestants, for so much as they make choice of any sort of people whatsoever, bearing the name of Christians, to be of their Church and fellowship, notwithstanding that they held and beleaved many most damnable errors

The 17.  
Chapter  
of the  
six last  
Months,  
§. 6. in  
the be-  
ginning,  
to the  
§. 8.

*The difference betweene a Catholike and heresies; but howsoeuer, if they speake freely against the Pope, or stoutly denied but one article of the Catholike Faith, for which they have been condemned for Heretikes by our Church, they were presently accounted for right good Protestants, and fit for IOHN FOX to Canonize and make Martyrs. Of this that worthy Author in the foresaid Treatise sheweth briefly in a Consideration which hee maketh, what sort of people be put by IOHN FOX into his Kalendar.*

Three  
Conuerf.  
part.3.  
chap.17.  
p.6.

*It is then to be noted (saith hee) that in the Kalendar and story thereof (to wit, FOX his Actes and Monuments) are comprised all the heads of Factions and Sects that haue been different from the knowne Catholike Religion, and among themselves for these three or foure last hundred yeares, as Waldo of Lyons, and his Waldensians, the Earle of Tholofs, and his Albigenfians, Iohn Wickliffe of England, and his Wickliffians, Iohn Husse of Bemoeland, and his Hussites, Iohn Zisca of the same Nation, and his Thaborites, Walter Lollard in Germanie, and his Lolardians: and in our daies, Martin Luther, and his Lutherans, both sects,*

sects; Molles and Rigidi Vldericus, Zuinglius, and his Zuinglians, John Calvin, and his Calvinists both mingled, and Puritans; and others the like: All which are allowed and commended by Fox, eyther in his Kalendar or Historie, though they did not a little disagree, as well among themselves, as with the Catholike Church, both in words and actions, manner of life, preachings and writings, as before hath been shewed.

And whereas we thinke fallen Catholike doctrine, are so exact for holding unity therein, as we reiect and hold for wicked (according to the Creed of Saint Athanasius, and first Councell of Nice) whosoever doth not beleue immaculately the said Catholike Faith, and intirely in every point, and doo sometimes condemn even to death, and burne some for dissenting in one only point of Faith, (as John Fox himselfe hath diners times complained) how can it be, that he and his Church can gather up and tye together in one union of Faith, and communion of Saints, all these different and opposite heads, together with their members and followers? Truly no other way, but onely as Samson tyed his



16 The difference betweene a Catholike  
Foxes together by the tayles, though their  
heads and faces were opposite, and contra-  
rie one to another, which serued him not to  
plow nor sow, plant nor tyll, but only to set  
a fire, waste, and destroy the corne which  
others haue sowed before, which is the on-  
ly office and peculiar worke, that these  
wrangling opposit hereticall heads do bring  
forth in the Church of God, to wit, pull  
downe, digge up, destroy, discredit and  
disgrace that which was sowed, planted,  
and establisht before them, and thereby  
to bring all to misdoubt, vnbelleefe, and  
atheisme. So F. PARSONS.

And because peradventure every  
one, desirous to know more of this  
matter, cannot so easily procure to see  
or reade that discussion or examination  
of John Fox his Saints, and of their  
different spirits from the Catholike; I  
will let you see the summe of both Ka-  
lendars, as it is set downe by the fore-  
named Author in the end of the Ka-  
lendar, both in the first and last sixe  
Moneths of that his Examen.

The

*and a Protestant Spirit.*  
*The summe of all Saints named in*  
*both Kalendars.*

*In the Catholike Kalendar.*

The number of all mentioned 1704.  
whereof are Popes Martyrs 27.  
Popes Confessors 8. Bishops Mar-  
tyrs 37. Bishops Confessors 63.  
Virgins Martyrs 76. (besides the  
11000. slaine with Saint Ursula)  
Virgins Confessors 11. Kings and  
Queenes Martyrs 3. Kings and  
Queenes Confessors 8. other ho-  
ly men and women 3429. other  
men and women Confessors 42.

*All these were of one Faith and Religion*  
*agreeable to the Roman at this day.*

---

*In the Foxian Kalendar.*

The number of all mentioned 456.  
Bishops Pseudomartyrs 5. Bishops  
Confessors 1. Virgin Martyrs 600.  
Mayd Martyrs 2. Kings & Queenes  
Martyrs and Confessors 1. other  
men & women Martyrs 393. other  
men and women Confessors 53.

*These*

*The difference betweene a Catholike  
These were of diuers sects and opinions,  
and contrary in many points the one  
to the other: as for example.*

Waldensians and Albegensians 12.  
Lollards and Wickliffians 36. Hus-  
sites and Lutherans 78. Zuinglians  
and Calvinists 268. Anabaptists,  
Puritans, and doubtfull of what  
sect 59.

*Against of these were*

Husbandmen, Weauers, Sawyers,  
Shoo-makers, Curriers, Smithes,  
and other such like occupations  
382. Poore women and Spinsters,  
64. Apostata Monks and Friers 25.  
Apostata Priests 38. Ministers 10.  
Publike Malefactors, and condem-  
ned by the Lawes for such, 19.

*The greatest Disputers of this ranke a-  
gainst the Catholike Bishops and  
learned men, were*

*Men.*

George Tankerfield a Cooke, August  
13. Iohn Mandrell a Cowheard,  
March 27. Richard Chrasfield a  
yong

young Artificer, March 18. *Raph Al-*  
*lerton* a Tayler, September 19. *Iohn*  
*Fortunea* Black-smith, September  
 30. *Richard Woodman* an Iron ma-  
 ker, Iune 23.

*Ellen Erwing* a Millers wife, August *Women.*  
 23. *Ioane Lashford* a married maide,  
 Ianuary 18. *Isabell Foster*, a Cut-  
 lers wife, Ianuary 17. *Anne Ale-*  
*bright*, a poore woman of Canter-  
 bury, Ianuary 19. *Alice Tasker*,  
 Spinster, Nouember 15. *Alice dri-*  
*ner*, a famous Doctrice, Nouem-  
 ber 22.

And to giue you some particulas taste  
 of this roauing spirit which raigned in  
 some of Master Fox his principall  
 Protestant Martyrs; Master *Iohn Brad-*  
*ford*, whom Fox most highly extolleth See this  
 in many leaues, and stileth him Prea- in the  
 cher-Martyr; was accustomed much to Examen  
 bragge of his singuler assurance that of Fox his  
 he had of the right course hee was in, Kalendar  
 which he said was so cleare and euident chap. 11.  
 to him, that there could be no more doubt num. 11.  
 thereof, then whether the *Sunne* did shine  
 upon a faire day; and when the Bishops  
 asked

asked him *How he came to so great a certainty*, he answered, *I am certaine of my salvation and religion by the Scriptures*; but when they posed him further, how hee could bee sure of Scriptures themselves, and of their true meaning without the testimony of the Church; hee had no other shift, but to runne to the assurance of his owne spirit, telling them, that albeit he receiued the knowledge of the Scriptures by the testimonie of the Church (as those of the Citie of Sychar did the notice of Christ by the woman from the Well) yet that when he once had them, then could he vse them well enough, for vaderstanding them; and for shew hereof, when a little after hee had occasion to interpret some peeces of Scriptures, he did it so absurdly as a man might well see, how much might be builded vpon the assurance of that his particular and private spirit, as for example, among other places, hee tooke vpon him to proue by Scripture that the Pope was Antichrist, and cited for it onely those words of the Apostle to the Thessalonians, *That Antichrist shall sit in the Temple*



Temple of God, &c. which though it  
proue nothing, as you see; for that wee  
deny not but that Antichrist when he  
commeth, shall sit in the Temple of  
God, yea and pretend to be God him-  
selfe, (which no Popes ever did or shall  
doe;) yet to *Bradford* the allegation  
of this place seemed much to the pur-  
pose; and to *John Fox*, that admireth all  
which the other vttered, it appeareth  
so full a prooffe, as he maketh this note  
in the margent: *The Pope proueth to bee  
Antichrist by Scriptures.* But this prooffe  
(as you see) standeth only vpon *Brad-  
fords* interpretation, which interpreta-  
tion is not onely not conforme to any  
ancient Fathers exposition whatsoever,  
but is manifestly also contrary to the  
text it selfe, where immediatly before  
the words alledged, That he shall sit in  
the Temple of God, are these words, *Ex-  
tolletur supra omne quod dicitur Deus,  
aut quod colitur*; That Antichrist (when  
he commeth) shall bee extolled aboue  
all that is called God, or that is wor-  
shipped for God, so as he shall not call  
him Gods seruant (as the Pope doth)  
nor the seruant of his seruants, but  
chiefe

chiefe God himselfe, which no Pope, as is said, ever did or will, and consequently these words cannot possibly agree to the Pope, and yet forsooth the spirit of *Bradford*, that cannot erre or be deceived, doth expound it so, and thereby you see the certaintie of his spirit.

As After this, againe he went about to perswade the two Bishops, who examined him, that he agreed with them, and with their Church in substance of Faith and beleefe, and consequently might bee saued with them, notwithstanding this deniall of two articles, for which only he said he was condemned: to wit, *Transubstantiation*, and that the *unill men* doe not receive the body of *Christ*, when they communicate, which two articles *Bradford* affirmed not to appertaine to the substance of faith, or foundation of *Christ*, and consequently, that he was unjustly cast out of the Church for them, for so much as hee firmly beleeveth all the articles of the *Credo* with them: whereunto, when the Bishops smiling replied saying, *Yea, is this your Divinitie?* *BRAD-*

FORD answered Noe; it is **PAYLS**, **I. Cor. 3.**  
 which saith, That if men hold the founda- **11.**  
 tion Christ, though they build upon him  
 straw and stubble, yet they shall be saved.  
 So he, whereby you see that this great  
 learned Cleake would proue by Saint  
 Paul, that both Protestants and all o-  
 ther Sectaries, that in words doe pro-  
 fesse to beleue all the Articles of the  
 Creede (though each one in severall  
 sense to himselfe) shall be saued toge-  
 ther with Catholikes, and that all  
 these our contentions with them, and  
 other Sectaries are but straw and stub-  
 ble, and touch not the foundation of  
 Christ at all: This was his spirit, and  
 doe you thinke that this spirit could be  
 deceiued, or will our English Protes-  
 tants at this day, allow this spirit, or  
 joyne with *Bradford* in this paradox? I  
 know they will not, and would bee a-  
 shamed to interpret the place of Saint  
 Paul in that sense, for so much as it is  
 euident, that he meaneth of the straw  
 and stubble of workes, and not do-  
 ctine, or at least such principall  
 points of doctrine as those are, which

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*Bradford* did professe contrary to the Catholique truth. Notwithstanding there bee some principall Protestant Doctors, who, howsoever they interpret the foresaid place of *Saint Paul*, 1. Cor. 3. and vpon what other place soever of Scripture they pretend to builde, yet doe they holde and maintaine the same Paradox in Christian Religion (as I may call it) and the same exorbitant grosse error, which the phanaticall spirit of *John Bradford* suggested vnto him for an assured truth, to wit, that all, euen Heretikes, as well as Catholikes, may bee saved, so long as they hold the foundation Christ.

*Morton* in his Treac-  
tise of the  
Kingdom  
of Israel,  
pag 91. For so Master Doctor *Morton* (now  
called a Bishop) saith, *Wheresoever a*  
*company of men doe ioynly and publikely*  
*by worshipping the true God in Christ,*  
*professe the substance of Christian Reli-*  
*gion, which is Faith in Iesus Christ, the*  
*Sonne of God, and Saviour of the world,*  
*that there is a true Church, notwithstanding*  
*any corruption whatsoever. And,*  
*giuing this title to one section in his*  
*booke, That Heretikes are members of*  
*the*

*ibidem.*

the Catholike Church. In prooffe hereof he saith further, *Who professe IESVS CHRIST to bee the Saviour of the world, &c. although they doe indirectly by wickednesse of life, or heresie in doctrine deny their owne profession, yet are they to be accounted Christians, and true members of the Church:* by whose account you see all Heretikes whatsoeuer are to be accounted for true members of the Church, seeing all doe confesse Iesus Christ to bee the Saviour of the world, and therefore hee holdeth the Arrians, who deny the God-head of Christ, to bee also of the Church of God. The like doth Doctor Field, concerning the Greeke Churches, though they erre against the holy Ghost; saying in his Treatise of the Church: *Wee cannot condemne the Grecians as Heretikes:* And againe, before that pag. 70. *It no way appeareth that the Churches of Greece are hereticall, or in damnable Schisme.* Which opinion and judgement of these principall new Ministers in our Protestant Kingdome of Israel, if it were sound and good, and proceeded

*Supra  
pag. 94.*

*Field  
of the  
Church.  
pag. 220.*



Tit. 3.

Cyprian.  
lib. de  
Simpl.  
palat.

ded from the true Spirit ; wee might easily grant and belecue that all sort of Heretikes whatsoeuer are, or euer haue been, may be saued, notwithstanding their abominable and blasphemous heresies, which they haue taught and beleueed, concerning God, the blessed Trinitie, the Incarnation of our Saviour, or in a word, against any, or almost all the Articles of our Creede: which strange paradox how contrary it is vnto the whole current of holy Scripture, which saith expressly, That an hereticall man is damned; let any indifferent man consider and judge, surely the whole streame of all Antiquitie, the graue, holy, and wise judgement of holy men that haue liued in Gods Church throughout all ages, were of another beleefe and opinion, and of a quite contrary spirit to this of Protestant Doctours: you shall heare one or two speake for the rest. Saint Cyprian saith, *Whosoener is seperated from the Church, and ioyneth himselfe to an adulteresse conuenticle* (which euery Heretike doth) *is seperated also from the promises*

promises of the Church, nor ever shall hee come to enjoy the rewards thereof, if hee leave her; he is an alien, a prophane person, an enemy, he cannot haue God for his Father, that hath not the Church for his Mother: yea though hee should bee slaine for the confessing of Christs name, yet can he not be saved; *Macula ista nec sanguis abluitur*, this crime of seperating himselfe from the Church cannot bee washed away with blood: *Inexpiabilis culpa nec passione purgatur*, It is a fault vnexpiable (supposing one continue in it) nor can it be purged by death it selfe. Saint Augustine also, Neither is Baptisme (saith he) profitable to an Heretike being out of the Church, nor yet if for the confession of Christ he should be put to death, for that hee is conuincied to want charitie, whereof the Apostle saith, *Though I should deliuer my body so that I burn, and haue not charity, it doth profit me nothing.* The same hath S. Austen in many places of his Workes, and the same is the constant and common opinion of all holy Fathers: and therefore whether these holy ancient Fathers, or our late

Much lesse may Protestants flatter & deceiue themselves, by thinking they liue well, and may bee

Aug. l. 4.  
de Bapt.  
cont. Donat. c. 17.

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moderne Protestant Doctors are most likely to be guided by the true spirit of God, as well in this, as in many most important points of our Christian beleefe, wherein they differ as much as light from darknesse, truth from falsehood; I leaue vnto euery Christian man, who hath a true and earnest care of his eternall saluation, seriously and diligently to weigh and consider,

---

**AN.**

---

**ANOTHER DIFFERENCE**

worthy of obseruation betweene

*the Catholike and Protestant spirit,*

consisting in the willingnes of the

one, and vnwillingnesse of the

other to admit publike and in-

*different triall of their*

*Doctrins.*

**H**EREAS one principal mark  
by which a good Spirit may be  
discerned from a bad, is that  
the good Spirit loueth light, and wil-  
lingly commeth to the light, admitting  
any reasonable and indifferent meanes  
of triall. But the bad Spirit hateth  
light, and commeth not to the light,  
but flyeth all publike and indifferent  
meanes, by which it may be examined.  
I wish the gentle Reader duely to con-  
sider how this propertie of the good  
spirit agreeth to the Catholike Church,  
and the propertie of the bad spirit a-  
greeth to the Protestants Congrega-  
tion.

On the one side it may easily bee  
seene how much the Catholike Church  
loueth light, in that the Doctors there-

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of in their publike writings ordinarily use to explicate and set downe clearely and sincerely, the state of the question in controuersie. Secondly, They truly set downe the opinions and arguments of their Aduersaries, and this sometimes more fully then is done by their Aduersaries themselves. Thirdly, They explicate the Catholike doctrine, confirming it with cleare testimonies of holy Scriptures, Councils, Fathers, and Reasons, and answering fully all, or the strongest Obiections. Fourthly, They are ready both in their publike Schools and in their Provinciaall and Generall Councils to admit, yea inuite, their greatest Aduersaries to speake freely whatsoeuer they thinke good, for triall of the truth in all matters of Controuersie. This to be true, appeareth partly by the learned and methodicall books of our Catholike Authors, namely, *Bellarmino, Stapleton, Valentia*, and others; partly by the practise of our publike Schooles, where any may freely make whatsoeuer arguments they will, for disputation sake, partly by some especiall examples of free disputation



ration permitted to be made in Catho-  
 like Countries, even by knowne Here-  
 tikes; as for ancient times, wee read  
 how the Councell of Carthage inui-  
 ted the Donatists to a publike and free  
 Conference or disputation, saying, *Al-  
 gatis ex vobis ipsis*, &c. Whose some  
 among your selues who may vndergoe  
 this businesse to proue your cause, that  
 we also may do the like, and that some  
 from among this Councell may be ap-  
 pointed, who may at the same time  
 and place agree vpon, examine or trie,  
 together with those which shal be cho-  
 sen among you, whatsoever controuer-  
 sie it is which hindereth vs from com-  
 municating with you, &c. For if you  
 doe brotherly admit thereof (to wit, of  
 this conference) the truth will easily  
 appeare. But if you refuse to accept of  
 this, your infidelitie (or false faith) will  
 presently be made knowne. Thus this  
 ancient Councell did inuite Heretikes  
 to a triall, also in latter times in our  
 owne Countrey, to wit, in the raigne  
 of *Queene Mary*, there were permit-  
 ted severall open disputations, once in  
*Pauls Church in London* for sixe daies,  
 and

*The difference betweene a Catholike*

and after at Oxford, and again secondly at Oxford with liberty to make election of Notaries vpon their part, and with offer of books and libertie of further time to amend their answers, all which is affirmed and granted by Fox in his booke of *Altes and Monuments*, and clearly convinceth the Catholike Spirit to bee a good Spirit, which admitteth so willingly, and offereth so freely such publike triall of the truth. But chiefly this which I said appeareth to be true, by the most ample free offer, and Inuicement, and safe conduct made and granted by the holy generall Councell of Trent to all Protestants, both of *Germany* and other places, the tenor of which is as followeth.

*Salvus conductus concessus Germanicæ Nationi:*

The Safe-conduct granted vnto the German Nation,

In the generall Congregation the fourth day of March, *MDLXII.*

*Sacro*

*and a Protestant Spirit.*

*Sacro sancta ecumenica & generalis  
Tridentina Synodus, &c.*

**T**He most Sacred ecumenicall and  
generall Councell of Trent most  
lawfully gathered together in the ho-  
ly Ghost the Legates of the holy See  
Apostolike, president in the same, doth  
make knowne vnto all men, that it  
doth graunt vnto all and euery one,  
Priests, Electors, Princes, Dukes, Mar-  
quesses, Counts, Barons, Nobles,  
Knights, Commons, and to all other  
whatsoever, of whatsoever state and  
condition, or qualitie they bee of the  
Prouince and Nation of *Germany*, to all  
Cities and other places thereof, and to  
all other Ecclesiastical and Secular per-  
sons, especially those of the Confession  
of *Augustin*, who shall come, or any  
who together with them shall come or  
be sent, or whosoever haue hitherto  
come vnto this Generall Councell of  
Trent, by what name soeuer they bee  
called, or may be called by the tenour  
of these presents, doth grant by pub-  
like promise a most full & true security,  
which is called *A safe Conduct*, freely

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to come vnto the Citie of *Trent*, and there to remaine, stay, abide, propose, speake, treat, examine together with the Councell, and discourse of what businesse soeuer, and freely to offer vp and publish whatsoeuer it shall please them, and whatsoeuer Articles, as well in writing, as by word of mouth, and to declare, maintaine, confirme, and proue the same by the holy Scriptures, and by the words and sentences of holy Fathers, and by reasons; and if need require, euen to answer vnto the objections of the Generall Councell, and to dispute with those who shall be appointed by the Councell, or peaceably to conferre without any impediment, all approbrious speeches, reuilings, and contumelies wholly laid aside, and in particular, that the matters in controuerisie shall be handled in the foresaid Councell, according to the holy Scriptures, and traditions of the Apostles, approved Councels, the consent of the Catholike Church, and the Authoritie of the holy Fathers, adding this moreouer, that it doth yeeld and absolutely grant, that they shall not be punished vnder

*and Protestant Spirit.*

Under the pretext of Religion, or of any offences committed, or to be committed against the same, so as by reason of their presence, none shall in any case need to cease from performing the divine service either in journey or in going, abiding, or returning from any place, noe, not in the Citie of Trent it selfe: & that these businesses being finished or not finished, whensoever they shal please, or by commandment & consent of their Superiors they shal desire, or any one of the shal desire to returne to their owne dwellings; presently, without any let, hinderance, or delay, their goods, their honour likewise and persons preserved, they may freely and securely returne at their pleasure, as often as they will, with the knowledge notwithstanding of such as shall bee appointed by the Councell, to the end that provision may bee made in due time for their securitie, without fraud or deceit.

Moreover, the holy Councell will, that in this publike promise and Safe-Conductt bee included and contained, and to be held for included all clauses  
what-



*The difference betweene a Catholike*

whatsoever, which shall bee necessarie and conuenient for their full effectuell and sufficient securitie in their going, staying, and returning: expressing this moreover, for their greater securitie, and for the good of peace and agreement, that if any of them either in journey comming vnto *Trant*, or whilest they abide there, or in returning thence, should doe or commit (which God forbid) any enormous crime, whereby the benefit of this publike fidelity and assecuration might bee annullated or made void, that it is the Councils will, and it doth grant that such as are found to haue committed such offence, be presently punished by those of the Confession of *Augusta* themselves only, and not by any other, with such condigne penaltie and sufficient satisfaction as may bee well liked of, and approved by some part of the Council, the forme, conditions, and manner of their assecuration (or securitie) remaining still vnuiolated.

In like manner also, the Councils pleasure is, that if one or more of the Councell shall either in their journey or abiding,

abiding, or returning, doe or commit  
(which God forbid) any enormous  
crime, whereby the benefite of this  
publike fidelity and affecuration might  
be violated, or in any sort broken, they  
who are taken in such offence, are to  
bee punished by the Councell it selfe  
alone, and not by any other, with such  
condigne penaltie & sufficient amend-  
ment, as may rightly be well liked of  
by the Lords of *Germany*, of the Con-  
fession of *Augsburg*, being at the same  
time heere present, the forme, condi-  
ous, and manner of their affecuration  
(or securitie) remaining still ynuio-  
lated.

It is moreover the will of the Coun-  
cell, that it may be lawfull for the Em-  
bassadors, all and euery one to goe a-  
broad out of the Citie of *Trent*, so of-  
ten as they shall thinke fit or needfull  
to take the ayre, and to returne into  
the same: as also freely to appoint or  
send their messenger or messengers, as  
also to receiue messengers or any mes-  
senger, sent as often as they shall think  
expedient: so that some one or more of  
such as are deputed (and appointed) by  
the

*The difference betwene a Catholicke*

the Councell, doe accompany them,  
who may provide for their securitie.  
and Which Safe-Conduct and securitie  
ought to stand and continue from the  
time, and during the time that it shall  
happen they be receiued into the care  
of the protection of the Councell and  
Officers thereof, and be brought vnto  
*Trent*, and all the time of their abode  
there: and againe, when they shall  
have had sufficient audience, then after  
the space of twentie dayes, when they  
shall require it, or the Councell after  
such audience had, shall giue order vn-  
to them to depart, they shall bee con-  
ducted from *Trent*, vntill they be (God  
willing) restored vnto that secure place  
where euery one shal choose vnto him-  
selfe, and this without all fraud and  
deceit.

All which the Councell doth pro-  
mise, and with assured fidelitie doth  
professe shall bee inuiolately obserued  
(and kept) for and in the name of euery  
faithfull Christian, all Princes whoso-  
euer, as well Ecclesiasticall as Tempo-  
rall, and all other Ecclesiasticall and  
Secular persons, of what degree or  
condition

condition soeuer they be of, or by what name soeuer they be called.

Moreover, without all fraud and deceit, it doth truly and faithfully promise, that the Councel will neither openly nor couertly seek any occasion, or in any sort vse, or permit any to vse any authoritie, power, right, ordinance or priuiledge of the Lawes or Canons, or of any Councel whatsoeuer, especially of *Constance* and *Secnes*, in what forme of words soeuer expressed, vnto any prejudice of this publike fidelitie and ful assecuration, & publike and free audience graunted vnto them by the Councell, all which (authority, power, &c.) it doth abrogate in this behalfe, and for this time.

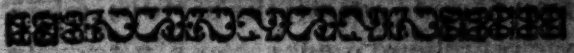
And if the Holy Councell, or any one thereof, or of their adherents, of whatsoeuer condition or state, or dignitie they be, shal in any point or cause violate (which neuerthelesse wee beseech God forbid) the forme and manner of the aboue written assecuration and Safe Conduct, and that sufficient amendment be not presently made, yea and such as in the judgements of those

30 *The difference betwene a Catholike &c.*  
of the Cōfession of *Auguste*, shall right-  
ly be approued and well liked of, let  
them account, and it shall be lawful for  
them to account the Councell it selfe  
to haue incurred al the penalties, which  
either of the Law, of the Law of God  
and man, or custome, the violators of  
such Safe-conducts can incurre (& this)  
without all excuse, or any gain-saying  
in this behalfe.

*The extenting of the former Safe-conduct  
vnto all other Nations.*

**T**He same most sacred Synod, being  
most lawfully gathered together  
in the holy Ghost, the said Legates *de-  
latere* (so called) of the Sea Apostolike  
presiding, doth grant the publike fide-  
lity or Safe-conduct vnder the same  
forme, and with the same words, wher-  
with it is granted vnto the *Germans*, vn-  
to all and every one who doe not par-  
ticipate with vs in matters belonging  
to Faith, of whatsoever Kingdom, Na-  
tion, Prouince, Citie or place where is  
publikely & freely preached, or taught,  
or beleueed, contrary vnto that which  
the holy Church of Rome doth teach.





A SPEECH OF CARD L  
nall BARONIUS placed in the  
*beginning of the second Tome*  
of his Annals.

*I thinke it fitte to adioyne in this place a  
Speech of that worthily renowned and  
learned Cardinal Baronius, directed vn-  
to all Heretikes; shewing how assured the  
faithfull children of Gods Church are,  
and euer haue been, concerning the vn-  
doubted truth of their holy Catholike  
and Apostolike Roman Religion, & how  
prompt and ready they haue euer been to  
admitte of any indifferent triall of the  
same. The Speech or Admonition be en-  
tituleth thus :*

An Appendix or Addition vnto the Reader,  
*who is out of the Catholike Church.*

**A***T nec te dispiscimus, &c.* We con-  
temne not thee (I speake to the  
Reader much auerted from the Catho-  
like Faith) nor set vpon thee with re-  
bukes, prouoke thee with reproaches,  
loade thee with contumelies; because  
we are not moued with any perturba-

tion of mind against the persons, when we reprehend mens errors, wee deale most kindly with thee, to the end thou mayest vnderstand that the Truth it selfe, rather then the Patron thereof, fighteth against thee: yea we will bee most liberall to thee, so farre forth, as that we will not feare, with all lenitie and submission of minde, to allow thy selfe perusing diligently these our workes, and desiring to finde forth the truth, as a just arbitrator. We hauing a confidence in the goodnesse of our cause, will yeeld so much vnto thee, as not to disdaine to vndergoe thy judgement, concerning the truth of those things we speake of, provided that thy reason, as it were, equally ballanced, be placed betweene, but aboue both parties, that is, supposing thee to be of a sound and sincere judgement, voyd of all perturbation, wanting particular affections, and so inclining to neither partie. If thou bee ready to shew thy selfe such a judge, I appeale from thy selfe, when at other times thou haddest thy minde troubled, vnto thine owne selfe, now examining things more exactly

actly with the cleared eye of thy vnderstanding, the which power of mans soule is most vigorous, if being vnchained and free, it bee suffered freely to discourse. This consideration enforced our Auncestors, relying vpon the truth of their doctrine, when they had occasion to deale with most obstinate Heretikes, refusing and contemning the Church her judgement, to condescend so much vnto them, as to permit their cause to the arbitrement of Heathens, and demand their sentence in the same. These being Iudges, the Jews after much contention overcame the Samaritans. In like manner, *Origen* Ioseph. An-choosing by consent of his aduersaries tiq. bb. 13. a Gentile for Vmpire, overthrew cap. 6. five most peruerse Heretikes, and converted him who sate as Vmpire in their dispute. Likewise the holy Mesopotamian Bishop, *Archelauus*, confuted the most impious Arch-heretike *Manes*, by the arbitrement of *Gentiles*, chosen to decide by common consent of both disputants. There are many other like examples, by which it appears the professors of the truth to haue refused no

*Epiphanius*  
*Heret. 66*

Iohn 3.

mans judgement or sentence, no not so much as of those who seeme to be condemned by our Lord himselfe, saying: *Hee that beleeueth not, is alreadie iudged.* All these we seeme to ouergo in our maner of free dealing with thee, because wee seeke no other arbitrator then thy selfe, if thou follow the rules of reason, most certainly assuring our selues, that thou wilt giue sentence for, and agree with vs, if thy reason of it owne nature most affecting equitie, do willingly heare the truth. One thing wee expect as the sole reward for our labours, that is, to see thee at length so condemned by thy selfe, judging most justly, as that thou mayest be quitte of thy errours. God grant we may once joyfully meete thee rectified in judgement, embrace and *kisse thee as our brother, sucking the breasts of our Mother:* at this present although it be vnlawful for vs, because of the prohibition of the Apostle (we speake it not without a most hearty sorrow) to salute thee, or to say so much as all haile vnto thee, notwithstanding there is none that will forbid vs, to beg of almightie God by earnest prayer

Cant. 8.

prayer thy saluation, which wee most earnestly desire.

By this it appeareth how much the Catholike Spirit loueth light, & wisheth to haue a full and free triall of the truth. Contrariwise, the Protestants Spirit sheweth it selfe to hate light, first in that ordinarily their professors write confusedly of Controuerfies, seldome setting downe sincerely and clearely the state of the question, but often peruerting it, making that seeme to be the question, which is not, also ordinarily wronging the Catholike sentence, in making it seeme to say what it sayeth not, also vsually concealing, or not fully vrging the arguments of Scriptures, Fathers, Councils, & Reasons brought by Catholikes in their publike writings. Their owne sentence and opinion also they set downe so darkely and obscurely, as that oftentimes they scarce vnderstand themselves, and much lesse is it vnderstood by others, what they hold, or would say. The arguments also which they bring for confirmation of their opinion, as likewise their answers to our objections are so light and vn-



found, yea sometimes so farre fetched and ill framed, as it is wonder that men of witte and learning can suffer such stufte to passe from them.

I omit to speake of their falsification and corruption of Scriptures and Fathers, whereof a taste may be taken by that which is set downe in *M. Walsingham* his Search into matters of Religion. I omit also their flying the judgement of ancient Fathers and Councils, and their retiring themselves into the mist of their owne priuat fantasies, couered with the spacious titles of onely Scripture and Gods Spirit.

That which chiefly sheweth Protestants Spirit to loue darknes, is that by any meanes they will not be drawne to permitte Catholikes living in their quarters, to come to such a publike, free and indifferent triall of the truth (euen by such grounds as Protestants themselves doe admit, or which by force of argument Catholikes wil soundly proue ought to be admitted) as Protestants haue bin permitted, yea inuited, yea vehemently vrged vnto by the Catholike part: How often haue euen our English

lish Catholikes Challenged Protestants  
to such a publike triall of truth? Heare  
I beseech you the the words of one of Defense  
them, writing about this point, against of the  
a Minister called Master *Charke*: And Censure  
heere (M. *Charke* saith he) because we in the E-  
are fallen into this matter, I am in the pistle to  
name of my fellow Catholikes to re- M. *Charke*.  
new our publike Challenge, of equall  
Disputation to you, and to all your  
brother Ministers againe. M. *Campion*  
is gone, whom you name in this mat-  
ter to be our onely Champion, you see  
that Master *Sherwin* is made away with  
him, whom you are wont to say (for  
more abasement of the other) to haue  
been far better learned then M. *Cam-*  
*pian* himselfe. But howsoeuer that was,  
both of them haue you dispatched, and  
thereby (in your opinion) greatly wea-  
kened our cause; yet notwithstanding  
we are the same men that we were be-  
fore: yea much more desirous of this  
triall then before. Wherefore wee re-  
quest you now at length, yea we con-  
jure you either for the truth sake, if you  
seeke it, or for your owne credit sake,  
if you will reteine it, that you yeeld vs  
after

after so much suite and supplication,  
some equall triall, either by writing,  
preaching, or disputing. There is no  
reason in the world (but onely feare)  
that may mooue you to deny vs this  
our request. For the reason (of State)  
which you alledge (*M. Charke*) in the  
reply, is most vaine. For what can a  
peaceable disputation, granted to vs  
for Religion, indanger the State? but  
only (that you would say) that this di-  
sputation may chance to discouer your  
errors, and so make the hearers detest  
the state of your heresie, for other dan-  
ger there can be none to your State.  
And if you had the truth with you (as  
you pretend) whose property is, the  
more to shew her selfe, the more shee  
is examined, you should much increase  
your State by this publike triall: for  
that you should both gaine more to  
your part, by opening the said truth,  
and also confirme many of your owne  
side, that now justly doe wauer vpon  
this open discouery of your feare in  
triall.

Wherefore once againe, I say vnto  
you Ministers, obtaine vs this disputa-  
tion,

tion, though it be only but for a shew,  
thereby onely to hold and maintaine  
your credit: we protest before God,  
that we seeke it onely for the triall of  
Christs truth, for search whereof, wee  
offer our selues to this labour, charges,  
and perill of life, we aske for our safe-  
ties, but only such a warrant from her  
Majesty, as the late Councell of *Trent*  
did offer vnto all Protestants in the  
world, wherof you haue the copy with  
you: we will come in what kinde and  
number, at what time, to what place  
you will appoint.

If you wil haue your own Country-  
men, they are ready to come. If you wil  
haue strangers to dispute in your Vni-  
uersities before the learned only, there  
shal not want. For your selues, we giue  
you leaue to call all the learned Prote-  
stants of *Europe* for your defence; wee  
wil take only our owne Country-men,  
if you permit vs. We giue you leaue to  
oppose or defend, to appoint questio's,  
to choose cōtrouerfies, to begin or end  
at your pleasure, and to vse any other  
prerogatiues that you please, so that  
they impugne not the indifferencie of

Triall:

Trial: What can you alledge why you should not accept this?

If you had rather make trial in other Countries, then at home before your own people, as perhaps you had, chuse you what Protestant state you list, and procure vs therein the foresaid safetie from the Prince, and we will neither spare labour nor cost to meet you therein also. Or if this seeme hard, and like you not, then take you but the paines some number of you, to come into any Catholike Kingdom or Couñtry where you please, and we will procure what security soeuer reasonably you shal demand for your persons. And more then that, we will beare your expences also, rather then so good a worke shall remaine vnattempted. And if you can deuise any other condition to bee performed on our parts, which I haue left out, do you adde the same, and we will agree (by the grace of God) to fulfil it, If we offer you reason, then deale somewhat reasonably with vs againe. For al the world wil crie shame, and begin to discredit you, if you will neither giue nor take vpon so great oddes as are heere



heere offered you. If you dare not venture with Disputations, yet grant vs at the least certaine Sermons to encounter with you vpon this matter: or if that also be so dangerous, procure vs but a little passage for our bookes.

Now wheras the *Defence of the Censure*, wherein the fore-rehearsed Challenge made by our learned Countrymen is set downe, was published *Anno Dom. 1582.* the same Challenge vnto the Ministers of England, with humble suit and earnest petition to the Prince for the same, hath bin continually euer since made, during the late *Queenes* dayes, and the same also more often reiterated and vrged since the raigne of his Majestie, vnto whom the graue and learned Doctor *Kellison* presented the same petition in the name of al Catholikes, yea and after that intreated for the same in his Epistle Dedicatorie to the Kings Majestie, prefixed before his learned booke called *The Survey of the new Religion*. The same petition also for disputation & triall (to omit many others) was made vnto his Majestie by that learned Priest *M. Brierley*, in his

*Treat. 3.  
Sect. 7.*

vnanswerable booke entituled, *The Protestants Apologie for the Romane Church*, where hauing directed the whole current of his discourse vnto his learned Majestie, hee closeth vp the same with a finall petition and humble intreatie for some open and equall triall of disputation. For the obtaining whereof (saith he) we presume hereby to become most humble and earnest petitioners vnto your Majestie. The euident and necessary incertaintie of our Aduersaries judgemēts in doctrine may well seeme to need it. The weight and consequence of the cause (being no lesse then the matter of Faith and Religion) deserueth. Our Aduersaries rule of reducing all things to examination and triall, appointeth it. Our earnest desire of their conversion thirsteth greatly after it. Their full perswasion of our pretended erring, and like charitable care of our reformation, should in all reason be no lesse willing of it. Our often admitting, or rather prouoking of them to open and equal disputations had in *Queene Maries* time, doth as now againe by way of requi-  
tall

call answerably require it. The serious and resolved confidence of our Catholike Diuines, men confessedly no lesse able to performe, the willing to vnder- take the same, doth with most graue, and not to be neglected solicitation, prouoke and challenge it. The seuerall examples of the same course, hereto- fore obserued and practised in sundrie Nations, and by our very Adversaries prescribed, doe as it were conduct and lead vs to it. The venerable and con- fessed antiquitie of Catholike Faith established, but neuer hitherto con- demned in any Generall Councell (and therefore vnworthy to be now rejected without some indifferencie of triall) presumeth very confidently to obtaine it. And lastly, your Highnesse mature and ripe judgement, able to moderate and censure the same, maketh vs so much the rather to become most hum- bly desirous and earnest for it.

Thus you see with what confidence in the truth of their cause, and with what seruent desire of disputation, and publike trial of their Spikes, these lear- ned Catholikes in the name of the rest  
desire

With the same earnestnesse  
 doe our learned Catholikes abroad call  
 vpon the Protestant Ministers, in all  
 such places where they beare sway, to  
 come vnto some publike triall of their  
 cause: Witnesse Sir *Edwine Sands*, who  
 in his Relation of the Religion vsed in  
 the West parts of the world, reporteth  
 of our Catholike disputers, that they  
 vie out mainly in all places for triall  
 by disputations. This saith he, *Campion*  
 did many yeates since with vs. This as  
 I passed through *Turrick*, did the Car-  
 dinall of *Constance* and his Iesuits, with  
 their Ministers, being by ancient right  
 within the Diocesse. Not long be-  
 fore, the same was done to them  
 of *Genoa*. And very lately the  
*Capuchines* renewed the  
 challenge: so this Knight  
 a Protestant.

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FINIS.

*Lins*





...earnestly  
...Catholikes abroad call  
upon the Protestant Ministers, in all  
such places where they beare sway, to  
come unto some publike triall of their  
causes: Witness Sir *Edwine Sands*, who  
in his Relation of the Religion vsed in  
the West parts of the world, reporteth  
of our Catholike disputers, that they  
are out rightly in all places for triall  
by disputations. This saith he, *Campion*  
did many yeeres since with vs. This as  
I passed through *Turrick*, did the Car-  
dinal of *Cambray* and his Iesuits, with  
their Ministers, being by ancient right  
within the Diocesse. Not long be-  
fore, the same was done to them  
of *Geneva*. And very lately the  
Capuchines renewed the  
challenge so this Knight  
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22. 9. 19

FINIS.

*Lins*

